



EPISCOPAL NEWS SERVICE

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For immediate release:

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99-155

Charleston installed as dean of Episcopal Divinity School

by James Solheim

(ENS) On a crisp New England weekend Episcopal Divinity School in Cambridge, Massachusetts, embraced a new dean and celebrated its 25th anniversary in a reflective mood.

The weekend began October 14 with the Jonathan Daniels Lecture, honoring an EDS student who was martyred in 1965 during the Civil Rights Movement. It was given by Sara Lawrence-Lightfoot, the first African-American woman in the history of Harvard University to have an endowed professorship in her honor.

A Eucharist on the morning of October 15 commemorated Teresa of Avila and included a renewal of commitment by the school's trustees, who were meeting on campus during the weekend. In her sermon, Bishop Barbara Harris of Massachusetts warned against "privatized piety," urging EDS to move beyond "personal spiritual formation" to balance it with action-oriented social justice.

Harris said that Bishop Steven Charleston, former bishop of Alaska and chaplain at Trinity College in Connecticut, is "a new kind of dean and president," the best person to lead EDS into a new spirituality and a justice-focused ministry. Arguing that "some things need to change," she added, "We must dare to be different. We must dare to model community where we exercise our gifts of grace for the good of God's people. Not with a sense of arrogance and superiority but moving with a confidence of faith that reflects holy boldness in our witness to the Gospel of Jesus Christ."

Looking forward in faith

Celebrating the creation of EDS in a merger between Episcopal Theological School and Philadelphia Divinity School in 1974, faculty, students and alumni looked into the future. Prof. Larry Wills addressed the tension between those who are busy preparing for the 21st century and those who are "trying to get back to the 19th century as soon as possible." The seminary is not a cloister from the world, he said, pointing out that "diversity has always been one of our guiding concerns." He said that an international emphasis at the school is a sign of efforts to "break down old barriers."

Prof. Pui Lan said that she was excited that Charleston would bring together a community that is "spiritually grounded and justice-focused." She added, "Theology today is exciting because we are all learning new languages. We are teaching our students to embrace diversity, to speak different languages," much like Pentecost.

Speaking for graduates on another panel, the Rev. Marthe Dyner of New Hampshire said that EDS had a reputation for justice advocacy but should use its gifts to be "instruments of forming community." While the seminary continues its identity struggles, it should also ask what kind of church is needed. She urged EDS to "stay in the middle of the fray."

Installation draws on many elements

In a swirl of sage smoke, drums and flutes, a colorful procession moved slowly into First Church of Cambridge for the evensong, blessingway and installation service.

Drawing on Native American rituals, in recognition of Charleston's membership in the Choctaw Nation of Oklahoma, the call to worship honored the four directions and, once the circle was complete, the service continued.

Owanah Anderson, who recently retired as the church's director of Native American Ministries, drew on the Choctaw understanding of leadership and expectations of leaders. "You have chosen a strong and gifted visionary, a man of courage, integrity, wisdom and faith," she said in speaking of Charleston as her "adopted son."

Quoting St. Gregory of Nyssa, who said that "sin is failure to grow," Anderson challenged the congregation and representatives of EDS, "Go now with your new leader, go boldly into the new millennium. Build a new community with Christ as your cornerstone.... Dedicate this new community to justice—justice that is created by reconciliation which arises from compassion.... And dedicate this new community to the passing of sacred knowledge."

She cited as an example of commitment to justice and compassion the Cambridge Accord, issued by Charleston on behalf of the EDS community, calling for human rights for homosexuals.

The blessingway

Bishop Edmond Browning, former presiding bishop of the Episcopal Church, moved the liturgy into the blessingway, described as "one of the most profound and beautiful theological expressions of Native American religious wisdom," one that "calls to mind the nature of all life as following a path of blessings from the Creator."

Dr. Joanna Dewey, academic dean at EDS, brought a book to symbolize Holy Scriptures "as the center of our scholarship" as well as books so integral to "human intellectual endeavor." Bishop M. Thomas Shaw of Massachusetts brought a candle to represent the "Light of Christ," as well as "the light of our baptism, of our common commitment to seek and serve all persons and to respect their dignity as a birthright from God."

Elizabeth Magill, a student at EDS, brought forward a loaf of bread, which represents "hospitality," to the stranger and to each other in "the meal we share in God's name across all boundaries and all divisions." The Rev. Kwasi Thornell, representing the alumni, offered a bell as "the ever-ringing reminder of justice."

Joined by EDS trustees, Browning asked for assurances that Charleston had been elected to the faculty and as dean and president. And he asked the whole EDS community to "support and uphold" Charleston.

Fear-free zone

Charleston received a number of gifts from the Native American community and also a large peace cross from the Episcopal Peace Fellowship. In the presentation, Janet Chisholm said, "We hope you will wear it as a sign that many of us walk the road with you, working for peace and justice together—and believing in the power of the Spirit."

In his response, Charleston said that he hoped to be a pastor to the EDS community, not just a dean or administrator. "I am a spiritual person who lives in the expectations of the Holy Spirit. I expect change because it is the work of God in our lives."

Addressing those who are "afraid of letting God's power of change into their lives," who create "ghettos of fear so change will not discomfort them," Charleston said that his first act as the new dean was to declare "a fear-free zone in this small corner of Cambridge."

--James Solheim is director of News and Information for the Episcopal Church.

99-156

International delegation of bishops takes closer look at Episcopal Church

by James Solheim

(ENS) A small international delegation of bishops, critical of some developments in the Episcopal Church following the 1998 Lambeth Conference, recently spent 10 days visiting with a wide variety of church leaders in the United States.

It all began with an exchange of letters. In February a group of church leaders charged that some dioceses in the Episcopal Church were ignoring Lambeth resolutions calling homosexual activity a sin, and advising against ordaining homosexuals or blessing same-sex relationships. The letter asked Presiding Bishop Frank T. Griswold to "examine the directions apparently proposed by some in your province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received."

Griswold, joined by the nine bishops who form his Council of Advice, responded in March, pointing out the "divergent opinions on the question of homosexuality" in the provinces of the Anglican Communion—including the Episcopal Church which is also "testing the spirits." He invited the church leaders "to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses" to the Lambeth resolutions.

The visit, he said, would provide "the opportunity not only to query some of our bishops and representatives of their dioceses but also to listen to the experience of homosexual persons, which is mandated by the Lambeth resolution on human sexuality." Griswold expressed his hope that the visit would "strengthen the bonds of communion that exist among us as Anglicans, as well as deepen our appreciation of how other parts of the Communion seek to be faithful to the Gospel in very different and historical contexts."

Many voices

Led by Archbishop Maurice Sinclair of the Southern Cone of America, the delegation also included Archbishop Harry Goodhew of Australia; Bishop Peter Njenga, representing the primate of Kenya; Bishop John Rucyahana representing the primate of Rwanda; Bishop Simon Makundi representing the primate of Tanzania, and the Rev. Bill Atwood of Dallas, director of Ekklesia Society.

The visit began September 28 with Trinity Institute in New York, which discussed the Zacchaeus Report on issues facing the Episcopal Church and a dinner that evening with a group of gay and lesbian Episcopalians. The group then went to the Diocese of Pennsylvania and Virginia Theological Seminary where they met with representatives of ministries with former homosexuals. They also met with bishops and church leaders in the Diocese of Virginia and the Diocese of Central Florida. While in Florida they also met with members of the American Anglican Council, an umbrella organization of conservatives in the church. They returned to the Northeast for meetings in the Diocese of Massachusetts, before returning to New York to meet with Griswold.

In an interview Griswold said that he was "grateful that they accepted the invitation" and that they could be "broadly exposed to the diversity and richness of our church." They showed particular interest, he added, in how the Episcopal Church handled minority opinions on the diocesan level. He said that the group reported to him that "they were greeted with

great hospitality everywhere they went and that they had heard many voices, representing the variety of opinions that exist in our church.”

Griswold said that the group would “share the fruits of their visit” in a written report to Archbishop of Canterbury George Carey and to him. “It was a joy to meet with them, not around issues but in the context of sharing a meal together.” Although the dinner was largely a social occasion, the presence of members of the Office for Anglican and Global Relations sent a clear signal that the Episcopal Church fully intends to “maintain its support of churches in the developing world,” according to the Rev. Patrick Mauney, director of the office. He has found it necessary to refute rumors that the church’s support is being tied to positions taken at Lambeth by some of the bishops.

Difficult listening

The bishops avoided the press during the visit and made no public comments following their meetings with widely diverse groups. Privately, some participants were delighted with their encounters and others were bitterly disappointed.

In Virginia Bill Atwood set up a meeting of the bishops with organizations for homosexuals seeking to change their lifestyle. Earl Fox, director of Transformation in Washington, D.C., posted a story on-line, reporting that “the testimonies were powerful and well received by the bishops.”

Others reported “difficult conversations,” marred by what participants perceived as stereotypes and adamant opinions, based on Scripture and cultural attitudes. Yet that “should not determine our willingness to share,” wrote Louie Crew, founder of Integrity, in an open letter. “Be careful not to demonize those who find us loathsome,” he warned.

On a few occasions, attempts by the bishops to meet with dissidents within dioceses created difficult situations for their hosts.

--James Solheim is director of News and Information for the Episcopal Church.

99-157

Bishops speak to proposal for alternative episcopal oversight

by Episcopal Life Staff

A small group of bishops has initiated discussion on a radical proposal that congregations have the freedom to replace their own bishop with alternative episcopal oversight and redirect their financial support to the diocese of the overseeing bishop.

Bishop Robert Duncan of the Diocese of Pittsburgh approached Presiding Bishop Frank T. Griswold with a printed document at the House of Bishops meeting at San Diego in September. It was not brought before the bishops’ meeting, but over lunch the presiding bishop’s Council of Advice discussed it with Duncan and Bishop John Lipscomb of the Diocese of Southwest Florida.

The document includes a pledge to “deepen unity” and refrain from “coercive legislation” at General Convention.

Griswold said it is a set of “talking points” and that he had requested Duncan to remove references to a “Jubilee Bishops Initiative” because the concept belongs to the whole church and shouldn’t be given a partisan interpretation. That would raise the possibility of the statement serving as a symbol of division that would not enhance the unity of the church. He

urged Duncan to broaden discussion to include another half-dozen bishops. Griswold said he would report results of that discussion in December to a joint meeting of the Councils of Advice of the presiding bishop and president of the House of Deputies.

In a September 28 letter to six bishops he invited into the discussion, Duncan said bishops of the American Anglican Council had developed the document, an organization he described as "a missionary organization."

"You should also know that these points began within a larger framework of 'Jubilee Commitments, but that our [presiding bishop] has asked that we try to rework the points before they become public."

However, at the same time the six bishops were discussing Duncan's second draft, the American Anglican Council on October 6 released the earlier draft, endorsing it as the basis for widespread discussion. Griswold expressed surprise at the move by the AAC to release the prior draft.

The six participating in the continuing conversation, in addition to Duncan and Lipscomb, are Bishops Fred Borsch of the Diocese of Los Angeles, Richard Grein of the Diocese of New York, Geralyn Wolfe of the Diocese of Rhode Island, Catherine Waynick of the Diocese of Indianapolis, Charles Bennison of the Diocese of Pennsylvania and Paul Marshall of the Diocese of Bethlehem.

Duncan, who was traveling in England and Italy, was unavailable for comment, but Lipscomb called a conference call among the bishops "very positive" and said the document would be revised further on the basis of that conversation.

99-158

Religious leaders seek international help to bring peace to Uganda

by Kathryn McCormick

(ENS) Weary from a long trip but energized by their message, three Ugandan religious leaders visited the U.S. in a week-long whirlwind mission in October to win support for a secure peace in their country, whose northern areas have victimized by campaigns of terrorism even as the rest of the country this year began life under a new constitution.

"No group has really been talking about the people," John Baptist Odama, Roman Catholic archbishop of Gulu, told a meeting at the Episcopal Church Center. "The people want peace."

Joining him in seeking support for amnesty enforcement and a rebuilding of their country's educational system and infrastructure were MacLeod Baker Ochola II, Anglican bishop of Kitgum, and Imam Khalil Musa, secretary of the Muslim Supreme Council of Uganda's Gulu District.

The visit by the group, advocating what is officially known as the Acholi Religious Leaders Peace Initiative, was organized and underwritten principally by the Episcopal Church. During several stops in Washington, D.C., plus the Church Center and the United Nations in New York City, Stony Point Conference Center north of New York and a church outside Philadelphia, the leaders gave briefings and asked for help.

Their country, they said, has suffered from governmental instability for 50 years, including the terror-filled reign of Idi Amin in the 1970s. Since 1994, however, insurgent

groups—the largest of which, the Lord's Resistance Army, is supported by Sudan—have waged a campaign of terror in the north and west, home of the Acholi people.

In the past five years, the LRA has kidnapped at least 14,000 children and devastated towns and farms alike. The continued attacks have displaced more than 400,000 people, who now languish in large camps, the religious leaders said.

Release the children

"We are appealing to the international community and the U.S. government first of all for the release of our children," said Ochola, who went on to explain that he and his colleagues, whose joint effort is an unusual example of interfaith cooperation in their country, also need help in other areas to see that a lasting peace comes to Uganda.

Ochola's experience with the unrest has been intensely personal; his wife was killed in a land mine explosion. He said her loss had made him even more determined to work for peace.

The group outlined a five-point request:

- The unconditional release of Ugandan children from the Sudanese camps where they are being held by LRA members. UNICEF has aided in the return of a few children, they said, but most are still in captivity.
- International aid to see that the amnesty legislation now being contemplated by the Ugandan federal government is properly enforced. "We think it will be a blanket amnesty," said Odama, "but the situation is so complicated and people have been so hurt we know that some people will want revenge. Trust in the law should not be broken. Those who have committed bad crimes will be prosecuted under international law, but others should be allowed to return to their homes. Nothing should happen to them."
- Restoration of relations between Uganda and Sudan, cut by Uganda when the Sudanese government began openly supporting the LRA and other groups like it. To accomplish this, they said, the international community must cooperate to see that peace is also established in Sudan, which also has lived with decades of unrest.
- Resettlement of those who have been displaced, which means that money will be needed to replace homes, livestock and crops that have been destroyed, as well as build up the country's infrastructure and economy.
- Re-establish the educational system in order to help children whose learning was cut short when they were kidnapped or when their families were sent to refugee camps. The camps offered some schooling, but nothing at the secondary level or beyond, the leaders explained.
- Re-establish human rights and the rule of law in devastated parts of the country by setting up a structure to observe this. "There is a sense of betrayal among our children," said Odama, "and they should feel safe."

"We are taught to forgive"

"We have come here as people of God," Musa added. "All of us are taught to forgive one another." Forgiveness, he said, was at the heart of the efforts of the leaders. Without forgiveness a lasting peace will never take shape.

During the group's stay in the U.S., it met with Senator Sam Brownback, a Kansas Republican who is an influential member of the Senate Foreign Relations Committee. As a result of that meeting, Brownback agreed to pursue committee hearings on the abduction of Ugandan children.

Over three and a half days of appointments arranged through the Episcopal Church's Washington Office, the group also briefed government officials and nongovernmental organizations, including Lutheran World Relief, on the Ugandan situation.

The leaders then traveled to New York for meetings at the United Nations, the Episcopal Church Center and later at the Stony Point Conference Center, where they addressed a Presbyterian/United Nations seminar on Africa.

"We know we are not isolated on the peace issue," said Odama, who pointed to a number of surrounding countries in Africa that have fallen victim to decades of fighting.

"But we must go the extra mile," added Ochola. "Today we are nowhere. All of our people want to end this war."

--Kathryn McCormick is associate director of News and Information for the Episcopal Church. Tom Hart, director of the Episcopal Office of Government Relations in Washington, D.C., assisted in preparing this article.

99-159

ELCA Bishops discuss aftermath of proposal with Episcopal Church

by John Brooks

(ELCA) Bishops of the Evangelical Lutheran Church in America (ELCA) discussed a wide variety of concerns related to the adoption of a full communion agreement with the Episcopal Church this summer at the ELCA Churchwide Assembly in Denver. While they took no formal action during their September 30-October 5 meeting in Chicago, bishops agreed they need to be sensitive to the needs of people who opposed the agreement and keep attention on the church's evangelism and outreach efforts.

"There's a longing (need) that leaders acknowledge sustained, deep divisions confessionally that did not end in Denver," said the Rev. Mark S. Hanson, bishop of the Saint Paul Area Synod, one of the church's 65 synods. Some seminary students have expressed concern about their future roles in the church as a result of the agreement, Hanson said. "An attempt to respond further alienates us rather than builds a bridge. I would like to build a bridge."

The agreement, "Called to Common Mission (CCM)," is not a plan to merge. It calls for the churches to share a variety of cooperative ministries and allows for exchange of clergy under certain circumstances. What has upset some Lutherans is the ELCA's adoption of the "historic episcopate" as part of the agreement. The historic episcopate, brought to the relationship by the Episcopal Church, is a succession of bishops as a sign of unity back to the earliest days of the Christian church.

Some ELCA members who oppose the agreement say the historic episcopate threatens Lutheran identity and changes the roles of lay and ordained people in the church. Others who favored CCM see the agreement as an enhancement of the church's mission.

The procedures outlined in CCM will not be effective until Episcopalians approve it. They will consider the proposal when they meet in general convention next summer in Denver.

Listening to opponents

The Rev. H. George Anderson, presiding bishop of the ELCA, recently traveled to Minnesota to discuss CCM concerns in a public forum in St. Paul and a meeting with ELCA clergy in Rochester. Concerns seem to be focused in two areas, he said. They include confessional or theological issues, and concerns that CCM's approval may lead to consequences that may not be good for the Lutheran church, Anderson said.

"It was really tough," Anderson said of the meetings. "These were really good people and some of them are really angry." The discussions didn't necessarily change people's minds, but he learned some things about the issues, making the trip worthwhile, he added.

It's important the church "stay with, talk to and listen to those opposed," Anderson said. "When one part of the body suffers, we all suffer."

"It's hard to believe really good people don't trust us," said the Rev. Richard J. Foss, bishop of the Eastern North Dakota Synod. He said he expected people in his area to express "pain" about CCM's adoption, but he didn't expect the anger he has seen in some people.

"One of the issues we're dealing with is trust," said the Rev. Marcus C. Lohrmann, bishop of the Northwestern Ohio Synod. "There is not yet an 'abiding trust' in leadership."

The bishops offered a variety of views on how the church must respond to people who are unhappy with the adoption of CCM. The Rev. Robert D. Berg, bishop of the Northwest Synod of Wisconsin, said the church must have a process "that will honor people where they are."

Reminding his colleagues the "church is not static," the Rev. Roy G. Almquist, bishop of the Southeastern Pennsylvania Synod, suggested it may be time for the church to move on. "I believe there is room in our church for dissent. That's healthy," said the Rev. John C. Beem, bishop of the East-Central Synod of Wisconsin, who said he voted against CCM. "I want it to be obedient dissent that is faithful to Christ."

Regional meetings

Opponents of CCM have organized a series of informal meetings throughout the country to discuss their concerns about CCM and how it affects the ELCA. Some bishops said they will attend meetings to be held in their synods.

"I do want to be there, and I do want to listen," said the Rev. Andrea DeGroot-Nesdahl, bishop of the South Dakota Synod. "Listening is a critical piece and continues to be a critical piece," said the Rev. David W. Olson, bishop of the Minneapolis Area Synod.

Pastors must recognize their own influence in relation to CCM, Hanson said. He said he is particularly concerned about how pastors may influence reactions by congregations.

The Rev. Peter Rogness, bishop of the Milwaukee Area Synod, said it is "naive" to deny there is "no pull" toward a power shift in the ELCA, especially when the church changes its constitution as specified in CCM.

"There is a deep sense that something has changed," said the Rev. Stanley S. Olson, bishop of the Southwestern Minnesota Synod, who said he voted against CCM. Olson also said in conversations with pastors and members he senses people opposed to CCM may feel alienated.

"Keep focused on the mission," was the advice offered by the Rev. E. Peter Strommen, bishop of the Northeastern Minnesota Synod. He said it takes considerable energy to sustain a movement, such as opposition to CCM. It may be a year before the issues involving CCM are clear, he said.

A rural congregation of 600 in Ohio is believed to be the first to consider leaving the ELCA because of the decision on CCM. The bishop of the Northwest Ohio Synod said that a three-month period of consultation will follow after the 221-86 vote during which the

congregation will discuss its concerns and take a final vote to ratify or reverse its initial decision.

Bishop Marcus Lohrmann said that he was saddened but not completely surprised by the decision since the parish narrowly voted to become part of the ELCA when it was formed in 1988. "I think the ELCA is saying that it's a different time, a time when we no longer are formed simply from immigrant groups out of Europe," he said. "Increasingly there is a realization that we need to be a church in mission and to be faithful to the Lord requires us to work together."

--John Brooks is director of news and information for the ELCA.

99-160

Episcopal Church of Sudan rebuffs government attempts to seize property

by James Solheim

(ENS) The continuing confrontation between the Islamic government of the Sudan and the Episcopal Church of the Sudan reached a dangerous level with recent attempts to seize church property.

According to news reports, authorities in Khartoum tried to confiscate church property in Omdurman after a court ordered the eviction on October 16. But a strong reaction from the Christian community led the state governor to suspend the eviction. "The eviction order evoked adverse reactions from the Christians and the governor personally ordered a stay of execution," said a government official.

It is just the latest move in a dispute that goes back to 1991. Omdurman, the twin city of Khartoum, lies in the mainly Islamic north. The government has been locked in a civil war against the mainly Christian and animist south which is seeking religious and political freedom.

Presiding Bishop Frank T. Griswold wrote to Secretary of State Madeleine Albright October 18 to express the Episcopal Church's "deep interest in the plight of our sisters and brothers in the Sudan as they struggle courageously to practice their faith and to live in peace and safety."

Support peace process

Griswold called attention to the church's representation at a recent meeting of 11 humanitarian organizations working in the Sudan with refugees that urged the United States to pursue peace negotiations. The group, which included Richard Parkins of Episcopal Migration Ministries, met with Albright and the newly appointed Special Envoy to the Sudan, Harry Johnston. "The purpose of the meeting was to discuss the role of the special envoy and to press the administration to vigorously pursue the peace process," said Parkins.

Albright told the group that the peace process is hampered by a lack of strong allied support. Some nations, like Canada, have strong interest in oil reserves controlled by the Sudanese which "provides funds for Khartoum to buy arms and strengthen its military position," Parkins added.

Griswold said in his letter that the property in Omdurman has been the headquarters of the Episcopal diocese since 1925, adding that he feared "for the safety of the unarmed clergy and lay persons holding vigil within the Episcopal compound." He expressed his hope

that the international community would “denounce the actions of the government of the Sudan and stand in solidarity with those denied the right to practice their faith freely.” He said that members of the Episcopal Church “have visited the Sudan and have first-hand accounts of the suffering as well as the courage of these remarkable people.”

“We are not temporary Sudanese, we are original Sudanese,” said Nelson Nyumbe, secretary of ECS. About 200 church members gathered at the compound to pray and fast, expressing their determination to resist government attempts to evict them. Bishop Bulus Tia said that a peaceful resolution of the issue depended on the state governor, pointing out that “any failure to return our land will be cogent evidence” that accusations against Khartoum for persecuting Christians were true. The government has denied charges of persecution, as well as destruction of church property and attempts to convert Christians.

--James Solheim is director of News and Information for the Episcopal Church.

99-161

Australian diocese endorses lay administration of Eucharist

by James Solheim

(ENS) For the first time in the history of the Anglican Communion, a diocese has voted to allow lay people to preside at the Eucharist.

In a two-to-one secret vote on October 19 the Diocese of Sydney (Australia) approved a five-year trial period which will allow trained lay people to preside at Holy Communion, with the permission of the archbishop and the local parish. An amendment will require that candidates for lay presidency be approved by parish vestry meetings.

After discussing the freedom of laity to preach and lead services, the author of the bill, the Rev. John Woodhouse of St. Ives, stressed the importance of consistency in dealing with lay ministry. He said that, with increased lay involvement in the life of the church, “there is no sound reason” to prohibit them from presiding at the Eucharist because that “obscures the Gospel we preach.” He emphasized that “there are times when forms must change.”

Archbishop Harry Goodhew of Sydney issued a statement, pointing out that he has a month “to signify assent” to the action. While acknowledging that he “cannot ignore the strength of support for the matter in the synod, at the same time I must keep in mind my constitutional responsibilities for this move for the Anglican Communion throughout the world, and the strain which this might place upon our relationships with other parts of the Anglican Communion. It may also have implications for our ecumenical relationships.” He suggested that the practice, if implemented, could “open the parishes of the diocese to actions against them in the courts.”

The Anglican Church of Australia’s canon law commission ruled in 1995 that the introduction of lay presidency would not be possible under the church’s national constitution. An attempt to appeal to the church’s Appellate Tribunal was withdrawn by the Diocese of Sydney.

Goodhew said that most major changes in the Anglican family are the result of “one part of the Communion acting unilaterally and then the Communion follows.” He offered the ordination of women to the priesthood and the consecration of women as bishops as

examples. He had just returned from a visit to the Episcopal Church in the USA (see separate story) to consult with church leaders over the Lambeth Conference resolutions against homosexuality, especially the ordination of openly gay and lesbian priests and the blessing of same-sex unions. "This is more of a challenge to order and spiritual continuity than who might pray the prayer of Thanksgiving in the service of Holy Communion," he said.

Implications for relationships

During the debate several participants expressed deep concern for the implications of the bill. Bishop Paul Barnett of North Sydney said that, while he was basically in favor of the bill, he worried about the impact it would have on the diocese's relationship with other Evangelical dioceses in the Anglican Communion. "Lambeth showed that the real strength of Anglicanism was in Africa and Asia. But the African and Asian churches derive their orthodoxy from the Book of Common Prayer and the basic conservatism," he said. "My fear is that, by taking this step, we will effectively take ourselves out of the place of influence."

Justice Keith Mason challenged the right of the diocese to take such an action, arguing that the matter belonged on the General Synod level. After the trial period the diocese has the option of endorsing or rescinding its action.

The issue has been simmering for several years and met with significant opposition. Archbishop of Canterbury George Carey has dismissed such a development on several occasions. And the House of Bishops of the Church of England, in its report on *Eucharistic Presidency* in 1997, affirmed the distinctive ministry of the ordained.

The bishops said that there is an "essential link" between leadership in the community, for which a bishop or priest has been chosen, and presiding at the Eucharist. The report concluded that there are strong theological arguments for sustaining the inherited tradition that the person who presides at the Eucharist needs to be an episcopally ordained priest.

"There is nothing in Scripture, tradition or reason to justify such a move," said Dr. William Franklin, a layman who is dean of Berkeley Divinity School at Yale. "It will obscure the important distinction, the distinctive character, of the office. It is part of the strength of Anglicanism that we make those distinctions," he said. He quickly pointed out, however, that it is not a matter of one order being superior but it would irreparably harm the polity of Anglicanism to blur the distinction." Such a major change would be "without precedence," Franklin said, "and would harm our relations with ecumenical partners, especially the Roman Catholics."

--James Solheim is director of News and Information for the Episcopal Church.



news digest

99-155D

Charleston installed as dean of Episcopal Divinity School

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A Eucharist on the morning of October 15 commemorated Teresa of Avila and included a renewal of commitment by the school's trustees, who were meeting on campus during the weekend. In her sermon, Bishop Barbara Harris of Massachusetts warned against "privatized piety," urging EDS to move beyond "personal spiritual formation" to balance it with action-oriented social justice.

Harris said that Bishop Steven Charleston, former bishop of Alaska and chaplain at Trinity College in Connecticut, is "a new kind of dean and president," the best person to lead EDS into a new spirituality and a justice-focused ministry. Arguing that "some things need to change," she added, "We must dare to be different. We must dare to model community where we exercise our gifts of grace for the good of God's people. Not with a sense of arrogance and superiority but moving with a confidence of faith that reflects holy boldness in our witness to the Gospel of Jesus Christ."

In a swirl of sage smoke, drums and flutes, a colorful procession moved slowly into First Church of Cambridge for the evensong, blessingway and installation service.

Drawing on Native American rituals, in recognition of Charleston's membership in the Choctaw Nation of Oklahoma, the call to worship honored the four directions and, once the circle was complete, the service continued.

Owanah Anderson, who recently retired as the church's director of Native American Ministries, drew on the Choctaw understanding of leadership and expectations of leaders. "You have chosen a strong and gifted visionary, a man of courage, integrity, wisdom and faith," she said in speaking of Charleston as her "adopted son."

Quoting St. Gregory of Nyssa, who said that "sin is failure to grow," Anderson challenged the congregation and representatives of EDS, "Go now with your new leader, go boldly into the new millennium. Build a new community with Christ as your cornerstone... Dedicate this new community to justice—justice that is created by reconciliation which arises from compassion.... And dedicate this new community to the passing of sacred knowledge."

Bishop Edmond Browning, former presiding bishop of the Episcopal Church, moved the liturgy into the blessingway, described as "one of the most profound and beautiful theological expressions of Native American religious wisdom," one that "calls to mind the nature of all life as following a path of blessings from the Creator." Charleston received symbols to remind him of his office and the challenges of leadership. He also received gifts

from the Native American community and also a large peace cross from the Episcopal Peace Fellowship.

In his response, Charleston said that he hoped to be a pastor to the EDS community, not just a dean or administrator. "I am a spiritual person who lives in the expectations of the Holy Spirit. I expect change because it is the work of God in our lives."

Addressing those who are "afraid of letting God's power of change into their lives," who create "ghettos of fear so change will not discomfort them," Charleston said that his first act as the new dean was to declare "a fear-free zone in this small corner of Cambridge."

--by James Solheim

99-156D

International delegation of bishops takes closer look at Episcopal Church

(ENS) A small international delegation of bishops, critical of some developments in the Episcopal Church following the 1998 Lambeth Conference, recently spent 10 days visiting with a wide variety of church leaders in the United States.

It all began with an exchange of letters. Last February a group of church leaders charged that some dioceses in the Episcopal Church were ignoring Lambeth resolutions calling homosexual activity a sin, and advising against ordaining homosexuals or blessing same-sex relationships. The letter asked Presiding Bishop Frank T. Griswold to "examine the directions apparently proposed by some in your province and take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received."

Griswold, joined by the nine bishops who form his Council of Advice, responded in March, pointing out the "divergent opinions on the question of homosexuality" in the provinces of the Anglican Communion—including the Episcopal Church which is also "testing the spirits." He invited the church leaders "to visit those parts of our church which cause you concern so that you may inquire and learn directly what has animated certain responses" to the Lambeth resolutions.

The visit, he said, would provide "the opportunity not only to query some of our bishops and representatives of their dioceses but also to listen to the experience of homosexual persons, which is mandated by the Lambeth resolution on human sexuality." Griswold expressed his hope that the visit would "strengthen the bonds of communion that exist among us as Anglicans, as well as deepen our appreciation of how other parts of the Communion seek to be faithful to the Gospel in very different and historical contexts."

Led by Archbishop Maurice Sinclair of the Southern Cone of America, the delegation also included Archbishop Harry Goodhew of Australia; Bishop Peter Njenga, representing the primate of Kenya; Bishop John Rucyahana, representing the primate of Rwanda; Bishop Simon Makundi representing the primate of Tanzania, and the Rev. Bill Atwood of Dallas, director of Ekklesia Society.

The visit began September 28 at Trinity Institute in New York, which discussed the Zacchaeus Report on issues facing the Episcopal Church and a dinner that evening with a group of gay and lesbian Episcopalians. The group then went to the Diocese of Pennsylvania and Virginia Theological Seminary where they met with representatives of ministries with

former homosexuals. They also met with the bishop and church leaders in the Diocese of Virginia and the Diocese of Central Florida. While in Florida they also met with members of the American Anglican Council, an umbrella organization of conservatives in the church. They returned to the Northeast for meetings in the Diocese of Massachusetts, before returning to New York to meet with Griswold.

In an interview Griswold said that he was "grateful that they accepted the invitation" and that they were "broadly exposed to the diversity and richness of our church." They showed particular interest, he added, in how the Episcopal Church handled minority opinions on the diocesan level. He said that the group reported to him that "they were greeted with great hospitality everywhere they went and that they had heard many voices, representing the variety of opinions that exist in our church."

Griswold said that the group would "share the fruits of their visit" in a written report to Archbishop of Canterbury George Carey and to him. —by James Solheim

99-157D

Bishops speak to proposal for alternative episcopal oversight

by Episcopal Life Staff

A small group of bishops has initiated discussion on a radical proposal that congregations have the freedom to replace their own bishop with alternative episcopal oversight and redirect their financial support to the diocese of the overseeing bishop.

Bishop Robert Duncan of the Diocese of Pittsburgh approached Presiding Bishop Frank T. Griswold with a printed document at the House of Bishops meeting at San Diego in September. It was not brought before the bishops' meeting, but over lunch the presiding bishop's Council of Advice discussed it with Duncan and Bishop John Lipscomb of the Diocese of Southwest Florida.

The document includes a pledge to "deepen unity" and refrain from "coercive legislation" at General Convention.

Griswold said it is a set of "talking points" and that he had requested Duncan to remove references to a "Jubilee Bishops Initiative" because the concept belongs to the whole church and shouldn't be given a partisan interpretation. That would raise the possibility of the statement serving as a symbol of division that would not enhance the unity of the church. He urged Duncan to broaden discussion to include another half-dozen bishops. Griswold said he would report results of that discussion in December to a joint meeting of the Councils of Advice of the presiding bishop and president of the House of Deputies.

In a September 28 letter to six bishops he invited into the discussion, Duncan said bishops of the American Anglican Council had developed the document, an organization he described as "a missionary organization."

"You should also know that these points began within a larger framework of 'Jubilee Commitments, but that our [presiding bishop] has asked that we try to rework the points before they become public."

However, at the same time the six bishops were discussing Duncan's second draft, the American Anglican Council on October 6 released the earlier draft, endorsing it as the basis for widespread discussion. Griswold expressed surprise at the move by the AAC to release the prior draft.

The six participating in the continuing conversation, in addition to Duncan and Lipscomb, are Bishops Fred Borsch of the Diocese of Los Angeles, Richard Grein of the Diocese of New York, GERALYN Wolfe of the Diocese of Rhode Island, Catherine Waynick of the Diocese of Indianapolis, Charles Bennison of the Diocese of Pennsylvania and Paul Marshall of the Diocese of Bethlehem.

Duncan, who was traveling in England and Italy, was unavailable for comment, but Lipscomb called a conference call among the bishops "very positive" and said the document would be revised further on the basis of that conversation.

99-158D

Religious leaders seek international help to bring peace to Uganda

(ENS) Weary from a long trip but energized by their message, three Ugandan religious leaders visited the U.S. in a week-long whirlwind mission in October to win support for a secure peace in their country, whose northern areas have victimized by campaigns of terrorism even as the rest of the country this year began life under a new constitution.

"No group has really been talking about the people," John Baptist Odama, Roman Catholic archbishop of Gulu, told a meeting at the Episcopal Church Center. "The people want peace." Joining him in seeking support for amnesty enforcement and a rebuilding of their country's educational system and infrastructure were MacLeod Baker Ochola II, Anglican bishop of Kitgum, and Imam Khalil Musa, secretary of the Muslim Supreme Council of Uganda's Gulu District.

The visit by the group, advocating what is officially known as the Acholi Religious Leaders Peace Initiative, was organized and underwritten principally by the Episcopal Church. During several stops in Washington, D.C., plus the Church Center and the United Nations in New York City, Stony Point Conference Center north of New York and a church outside Philadelphia, the leaders gave briefings and asked for help.

Their country, they said, has suffered from governmental instability for 50 years, including the terror-filled reign of Idi Amin in the 1970s. Since 1994, however, insurgent groups—the largest of which, the Lord's Resistance Army, is supported by Sudan—have waged a campaign of terror in the north and west, home of the Acholi people.

In the past five years, the LRA has kidnapped at least 14,000 children and devastated towns and farms alike. The continued attacks have displaced more than 400,000 people, who now languish in large camps, the religious leaders said.

"We are appealing to the international community and the U.S. government first of all for the release of our children," said Ochola, who went on to explain that he and his colleagues, whose joint effort is an unusual example of interfaith cooperation in their country, also need help in other areas to see that a lasting peace comes to Uganda.

Ochola's experience with the unrest has been intensely personal; his wife was killed in a land mine explosion. He said her loss had made him even more determined to work for peace.

The men outlined a five-point request calling for the unconditional release of Ugandan children who are being held by the LRA, international aid to help enforce the terms of an amnesty currently being considered by Ugandan legislators, restoration of relations between

Uganda and Sudan in order to further the cause of peace in both countries, resettlement of those who have been displaced by the violence, re-establishment of an educational system that will help kidnapped and displaced children resume their learning and establishment of a structure that will help see that human rights are no longer violated in Uganda.

"We know we are not isolated on the peace issue," said Odama, who pointed to a number of surrounding countries in Africa that have fallen victim to decades of fighting.

"But we must go the extra mile," added Ochola. "Today we are nowhere. All of our people want to end this war."--**Kathryn McCormick**

99-159D

ELCA Bishops discuss aftermath of proposal with Episcopal Church

(ELCA) Bishops of the Evangelical Lutheran Church in America (ELCA) discussed a wide variety of concerns related to the adoption of a full communion agreement with the Episcopal Church this summer at the ELCA Churchwide Assembly in Denver. While they took no formal action during their September 30-October 5 meeting in Chicago, bishops agreed they need to be sensitive to the needs of people who opposed the agreement and keep attention on the church's evangelism and outreach efforts.

"There's a longing (need) that leaders acknowledge sustained, deep divisions confessionally that did not end in Denver," said the Rev. Mark S. Hanson, bishop of the Saint Paul Area Synod, one of the church's 65 synods. Some seminary students have expressed concern about their future roles in the church as a result of the agreement, Hanson said. "An attempt to respond further alienates us rather than builds a bridge. I would like to build a bridge."

The agreement, "Called to Common Mission (CCM)," is not a plan to merge. It calls for the churches to share a variety of cooperative ministries and allows for exchange of clergy under certain circumstances. What has upset some Lutherans is the ELCA's adoption of the "historic episcopate" as part of the agreement. The historic episcopate, brought to the relationship by the Episcopal Church, is a succession of bishops as a sign of unity back to the earliest days of the Christian church.

Some ELCA members who oppose the agreement say the historic episcopate threatens Lutheran identity and changes the roles of lay and ordained people in the church. Others who favored CCM see the agreement as an enhancement of the church's mission.

The procedures outlined in CCM will not be effective until Episcopalians approve it. They will consider the proposal when they meet in general convention next summer in Denver.

Listening to opponents

The Rev. H. George Anderson, presiding bishop of the ELCA, recently traveled to Minnesota to discuss CCM concerns in a public forum in St. Paul and a meeting with ELCA clergy in Rochester. Concerns seem to be focused in two areas, he said. They include confessional or theological issues, and concerns that CCM's approval may lead to consequences that may not be good for the Lutheran church, Anderson said.

"It was really tough," Anderson said of the meetings. "These were really good people and some of them are really angry." The discussions didn't necessarily change people's minds, but he learned some things about the issues, making the trip worthwhile, he added.

It's important the church "stay with, talk to and listen to those opposed," Anderson said. "When one part of the body suffers, we all suffer."

"It's hard to believe really good people don't trust us," said the Rev. Richard J. Foss, bishop of the Eastern North Dakota Synod. He said he expected people in his area to express "pain" about CCM's adoption, but he didn't expect the anger he has seen in some people.

Reminding his colleagues the "church is not static," the Rev. Roy G. Almquist, bishop of the Southeastern Pennsylvania Synod, suggested it might be time for the church to move on. "I believe there is room in our church for dissent. That's healthy," said the Rev. John C. Beem, bishop of the East-Central Synod of Wisconsin, who said he voted against CCM. "I want it to be obedient dissent that is faithful to Christ."

Pastors must recognize their own influence in relation to CCM, Hanson said. He said he is particularly concerned about how pastors may influence reactions by congregations.

"There is a deep sense that something has changed," said the Rev. Stanley S. Olson, bishop of the Southwestern Minnesota Synod, who said he voted against CCM. Olson also said in conversations with pastors and members, he senses people opposed to CCM may feel alienated

A rural congregation of 600 in Ohio is believed to be the first to consider leaving the ELCA because of the decision on CCM. The bishop of the Northwest Ohio Synod said that a three-month period of consultation will follow after the 221-86 vote during which the congregation will discuss its concerns and take a final vote to ratify or reverse its initial decision.

Bishop Marcus Lohrmann said that he was saddened but not completely surprised by the decision since the parish narrowly voted to become part of the ELCA when it was formed in 1988. "I think the ELCA is saying that it's a different time, a time when we no longer are formed simply from immigrant groups out of Europe," he said. "Increasingly there is a realization that we need to be a church in mission and to be faithful to the Lord requires us to work together."—by **John Brooks, ELCA director of news and information.**

99-160D

Episcopal Church of Sudan rebuffs government attempts to seize property

(ENS) The continuing confrontation between the Islamic government of the Sudan and the Episcopal Church of the Sudan reached a dangerous level with recent attempts to seize church property.

According to news reports, authorities in Khartoum tried to confiscate church property in Omdurman after a court ordered the eviction on October 16. But a strong reaction from the Christian community led the state governor to suspend the eviction. "The eviction order evoked adverse reactions from the Christians and the governor personally ordered a stay of execution," said a government official.

It is just the latest move in a dispute that goes back to 1991. Omdurman, the twin city of Khartoum, lies in the mainly Islamic north. The government has been locked in a civil war

against the mainly Christian and animist south who are seeking religious and political freedom.

Presiding Bishop Frank T. Griswold wrote to Secretary of State Madeleine Albright October 18 to express the Episcopal Church's "deep interest in the plight of our sisters and brothers in the Sudan as they struggle courageously to practice their faith and to live in peace and safety."

Griswold called attention to the church's representation at a recent meeting of 11 humanitarian organizations working in the Sudan with refugees that urged the United States to pursue peace negotiations. The group, which included Richard Parkins of Episcopal Migration Ministries, met with Albright and the newly appointed Special Envoy to the Sudan, Harry Johnston. "The purpose of the meeting was to discuss the role of the special envoy and to press the administration to vigorously pursue the peace process," said Parkins.

Albright told the group that the peace process is hampered by a lack of strong allied support. Some nations, like Canada, have strong interest in oil reserves controlled by the Sudanese which "provides funds for Khartoum to buy arms and strengthen its military position," Parkins added.

Griswold said in his letter that the property in Omdurman has been the headquarters of the Episcopal diocese since 1925, adding that he feared "for the safety of the unarmed clergy and lay persons holding vigil within the Episcopal compound." He expressed his hope that the international community would "denounce the actions of the government of the Sudan and stand in solidarity with those denied the right to practice their faith freely." He said that members of the Episcopal Church "have visited the Sudan and have first-hand accounts of the suffering as well as the courage of these remarkable people."

"We are not temporary Sudanese, we are original Sudanese," said Nelson Nyumbe, secretary of ECS. About 200 church members gathered at the compound to pray and fast, expressing their determination to resist government attempts to evict them. Bishop Bulus Tia said that a peaceful resolution of the issue depended on the state governor, pointing out that "any failure to return our land will be cogent evidence" that accusations against Khartoum for persecuting Christians were true. The government has denied charges of persecution, as well as destruction of church property and attempts to convert Christians. —by James Solheim

99-161D

Australian diocese endorses lay administration of Eucharist

(ENS) For the first time in the history of the Anglican Communion, a diocese has voted to allow lay people to preside at the Eucharist.

In a two-to-one secret vote on October 19 the Diocese of Sydney (Australia) approved a five-year trial period which will allow trained lay people to preside at Holy Communion, with the permission of the archbishop and the local parish. An amendment will require that candidates for lay presidency be approved by parish vestry meetings.

After discussing the freedom of laity to preach and lead services, the author of the bill, the Rev. John Woodhouse of St. Ives, stressed the importance of consistency in dealing with lay ministry. He said that, with increased lay involvement in the life of the church, "there is no sound reason" to prohibit them from presiding at the Eucharist because that

“obscures the Gospel we preach.” He emphasized that “there are times when forms must change.”

Archbishop Harry Goodhew of Sydney issued a statement, pointing out that he has a month “to signify assent” to the action. While acknowledging that he “cannot ignore the strength of support for the matter in the synod, at the same time I must keep in mind my constitutional responsibilities for this move for the Anglican Communion throughout the world, and the strain which this might place upon our relationships with other parts of the Anglican Communion. It may also have implications for our ecumenical relationships.” He suggested that the practice, if implemented, could “open the parishes of the diocese to actions against them in the courts.”

Goodhew said that most major changes in the Anglican family are the result of “one part of the Communion acting unilaterally and then the Communion follows.” He offered the ordination of women to the priesthood and the consecration of women as bishops as examples. He had just returned from a visit to the Episcopal Church in the USA (see separate story) to consult with church leaders over the Lambeth Conference resolutions against homosexuality, especially the ordination of openly gay and lesbian priests and the blessing of same-sex unions. “This is more of a challenge to order and spiritual continuity than who might pray the prayer of Thanksgiving in the service of Holy Communion,” he said.

Implications for relationships

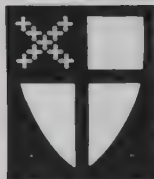
During the debate several participants expressed deep concern for the implications of the bill. Bishop Paul Barnett of North Sydney said that, while he was basically in favor of the bill, he worried about the impact it would have on the diocese’s relationship with other Evangelical dioceses in the Anglican Communion. “Lambeth showed that the real strength of Anglicanism was in Africa and Asia. But the African and Asian churches derive their orthodoxy from the Book of Common Prayer and the basic conservatism,” he said. “My fear is that, by taking this step, we will effectively take ourselves out of the place of influence.”

Justice Keith Mason challenged the right of the diocese to take such an action, arguing that the matter belonged on the General Synod level.

The issue has been simmering for several years and met with significant opposition. Archbishop of Canterbury George Carey has dismissed such a development on several occasions. And the House of Bishops of the Church of England, in its report on *Eucharistic Presidency* in 1997, affirmed the distinctive ministry of the ordained.

The bishops said that there is an “essential link” between leadership in the community, for which a bishop or priest has been chosen, and presiding at the Eucharist. The report concluded that there are strong theological arguments for sustaining the inherited tradition that the person who presides at the Eucharist needs to be an episcopally ordained priest.

“There is nothing in Scripture, tradition or reason to justify such a move,” said Dr. William Franklin, a layman who is dean of Berkeley Divinity School at Yale. “It will obscure the important distinction, the distinctive character, of the office. It is part of the strength of Anglicanism that we make those distinctions,” he said. He quickly pointed out, however, that it is not a matter of one order being superior but it would irreparably harm the polity of Anglicanism to blur the distinction.” Such a major change would be “without precedence,” Franklin said, “and would harm our relations with ecumenical partners, especially the Roman Catholics.” —by James Solheim



news briefs

99-162

Griffiss installed as canon theologian

(ENS) Holding a small icon signifying his new post, the Rev. Dr. James E. Griffiss was formally installed on October 15 as canon theologian to Presiding Bishop Frank T. Griswold. The commissioning took place in the Chapel of Christ the Lord in the Episcopal Church Center in New York City.

Griffiss, editor of the *Anglican Theological Review*, will serve as a consultant to the presiding bishop, and will be charged specifically with convening theological conversations including Griswold and theologians whose interests and expertise touch on specific topics. In many ways, the appointment recognizes work that Griffiss already has done in advising Griswold and in organizing meetings with theologians, such as the presiding bishop's consultation on bioethics held last June in Washington, D.C.

In the past, Griswold has spoken of the church's need to hear from groups that often have not been clearly heard, including theologians. In remarks at an Executive Council meeting last year, he noted that an earlier meeting with 12 theologians had convinced him that "we really do need to think more profoundly about what it means to be the Church and then figure out how we engage in theological discourse in a way that is civil and upbuilds the body."

He reported that the theologians had told him that they felt they "had always been on the edges of the life of the church," not an active part in how the community does its discernment. He added that they noted "very little attention had been paid to the whole doctrine of what it means to be the Church and that we've become largely a community of agendas," without a common sense of reference.

Griffiss will continue his editorial responsibilities at his office in Chicago. A theologian who has taught at several Episcopal seminaries, he is also editor of The New Church's Teaching Series and author of the series' first volume, *The Anglican Vision*.

Report paints bleak picture of Britain in 2010

(ENI) A recent report, commissioned by the Salvation Army, paints a bleak picture of the Britain of 2010.

The report, "The Paradox of Prosperity," predicts that an average rise in living standards of 35 percent by 2010 will be coupled with a bigger gap between the rich and poor, representing a "threat to public safety."

Commissioner Alex Hughes, territorial commander for the Salvation Army in the United Kingdom and Ireland, said, "The report is tremendously pessimistic, but much of what it describes is reality now." He pinpointed substance abuse among the young as "a very serious problem," which needs to be countered by greater parental monitoring and a sense of spiritual values.

The report went on to say that less than half of those currently employed will remain so by 2010. It stated that "our lives will resemble a game of 'snakes and ladders' in which those who once enjoyed prosperity and recognized social status could suddenly find themselves at the bottom of the pile."

According to the report, greater longevity is a "demographic time-bomb," where the state alone will not be able to cope with the financial needs of the aged, according to the report.

"The Paradox of Prosperity" warns that traditional, church-based religion is unlikely to be able to exploit the renewed interest in spirituality. "The 'spirituality' that is seen as more relevant today is found in a variety of shapes and forms, many of which are directed at inner development or ethical lifestyles, yoga, self-help and counseling, aromatherapy..."

"Our search for meaning does not, however, imply that we want a belief system to be dictated to us," according to the report.

"The essence of our 'post-modern' age is the denial of a single Truth."

In an interview Hughes said, "Many of the issues in the report are aspects of a spiritual vacuum. They are about quality of life. We need social programs, but mostly the issues need to be picked up by the evangelistic program."

Dutch Evangelicals confess ancient 'guilt' to Jews

(ENI) Evangelical Christians in the Netherlands have started a campaign to encourage Christians to mark "2000 years of Christianity" by confessing Christian "guilt towards Jewish people."

The campaign, which asks people to fill in cards to be sent to Israelis, was launched in September at a meeting of 1,400 Christians in one of the main churches in Utrecht.

Worshippers at the service prayed, "Lord we confess that our hands are stained with blood." According to the campaign's initiator, Herman Goudswaard, "since the second century, Christians have treated the Jewish people with disdain, arrogance and criticism."

Goudswaard acknowledged after the ceremony that his campaign was centuries too late. But he added: "But to God it might never be too late."

Official Jewish leaders were invited, but did not attend the service. However, an organization representing Orthodox rabbis sent a letter expressing gratitude for the initiative. "We hope that this unique religious act may contribute to the end of the dark period between our two religions."

The cards being sent to Israelis state that Israel belongs to the Jewish people, quoting a verse from the book of Amos 9:15, which reads: "I will plant them upon their land, and they shall never again be plucked up out of the land that I have given them, says the Lord your God."

Evangelical Christians in Canada, the United States and Germany are already supporting the campaign by filling in the cards with their own names and addresses. The cards will be delivered to the private houses of Israelis within the next year or so.

However, the Dutch Council of Churches and the mainstream Protestant churches, which belong to it, are not involved in the campaign.

Vatican seeks patron saint for World Wide Web

(ENI) The Vatican has not yet made an official decision on appointing a patron saint for cybernauts despite increasing calls from Catholic users of the Internet.

According to a spokesman for Switzerland's Catholic bishops, many Catholics believe that the church needs to appoint a spiritual guardian for the Internet because of the lack of moral authority over the exploding number of web sites, many of which present immoral and pornographic material, making it accessible to hundreds of millions of computer-users, including children.

It is rare nowadays for people to ask the church to appoint a patron saint for a particular cause or profession. Most workers—from beggars to photographers—have an official patron saint. But interest in the appointment of a patron saint for the Internet has grown rapidly since news agencies reported early this year that the Vatican had commissioned a search to find who, among existing Catholic saints, would be the most suitable patron of the Internet.

Researchers came up with the name of Saint Isidore, bishop of Seville in Spain, who was born between 560 and 570. Though Isidore is now unknown even to most Catholics, he has long been seen by scholars as a man ahead of his time.

He wrote a form of encyclopedia, *Etymologies*, with a structure similar to what is now known as a database. Like the World Wide Web, *Etymologies* put at the disposal of its readers massive amounts of knowledge. Its 20 volumes contained information on liberal arts and subjects such as medicine, agriculture, architecture, the books and offices of the church, and other church subjects. At the time, *Etymologies* became an extremely popular reference work.

However, despite the enthusiasm of some Catholics for Isidore, Nicolas Betticher, information officer for the Swiss bishops, said on October 4, "For the moment, no official decision has been made. The Vatican does not want to be hurried. It wants to wait and see how the Internet evolves. An appointment could take place later."

However, the Swiss newspaper, *Le Matin*, pointed out that, while the Vatican delays its decision, material on the Internet shows that interest in and devotion to St. Isidore of Seville are growing fast. One Australian-based web site includes a "shrine" (<http://www.compassnet.com/aussie/shrine.htm>) to Isidore asking him to protect it from hackers—people who surreptitiously infiltrate web sites, often with malicious intent.

American nun accepts Vatican ban on her ministry to gays

(ENI) The American nun who had been barred by the Vatican from continuing her personal ministry to Catholic gays and lesbians has declared that she will abide by the decision and try to reverse the directive by working within the church.

According to the *Washington Post*, Sister Jeannine Gramick asked Roman Catholics in the U.S. to help her find "creative, collaborative ways to lift the burden of this directive from my shoulders."

Gramick called the decision barring her and the Rev. Robert Nugent from ministry to Catholic gays and lesbians unfair. But describing her work as a "call," she said she hoped to continue her work within the church, saying it was better that the ministry to Catholic gays and lesbians be done with the church's blessing. Gramick did not elaborate on how she planned to do this.

In July the Vatican's Congregation for the Doctrine of the Faith, with the approval of Pope John Paul II, said that Gramick and Nugent had not sufficiently condemned homosexuality as "intrinsically evil" and that their ministry had caused confusion within the church, resulting in "erroneous and dangerous" teaching.

At the time, Gramick had called the Vatican decision troubling, and said the Vatican had acted as "prosecutor, jury, and judge in the same case."

Nugent said that he was willing to publicly affirm his "personal assent" to church teaching about homosexuality, but only if he could do so using what he called "pastoral language" that avoided the Vatican's use of words such as "evil" and "disorder" to describe homosexuality.

Gramick initially protested what she said had become "an interrogation" about her personal beliefs on the issue of homosexuality.

Partnership promotes Episcopal Church on TV nationwide

(ENS) A series of public service announcements that builds awareness of and welcomes people to the Episcopal Church is airing nationwide and reaching millions of viewers.

The campaign is made possible by a partnership between the Atlanta-based Episcopal Media Center and two ministries of the Episcopal Church Center, the Office of Evangelism Ministries and the Office of Telecommunications. All three entities donated \$10,000 to the campaign.

The TV spots, developed by the media center, were distributed in September to 600 broadcast and cable stations. TV Access, a Chicago firm that works exclusively with non-profits, tracks for a year when and where the spots air.

In the first three weeks, 14 broadcast stations (ABC, CBS, Fox) had aired them an average of 50 times apiece, and nearly 500 cable stations carried them. More than 15 million homes were reached.

All three of the 30-second spots convey a message that "The Episcopal Church welcomes hungry hearts." One ad shows a wilted flower that blooms again, another a playful litter of golden retriever puppies. In the third, the flame of a depleted candle is restored.

Presiding Bishop Frank T. Griswold endorsed the new spots and the effort to reach more people through the mass media. He said his own "experience makes plain that many of those in our communities would welcome an invitation to 'come and see.' These brief messages offer just the needed invitation in a way that is at the same time gracious and compelling. I hope they will be broadly used, bringing the inviting word into the homes of people who yearn for the healing message of Jesus Christ."

During the past year, congregations and dioceses in more than 30 communities have developed local campaigns to increase awareness about them and welcome people to church.

For more information about the announcements call 1-800-229-3788.

Orthodox institute brings new dimension to theology

(ENI) The Institute for Orthodox Christian Studies in Cambridge, England, has linked up with Roman Catholic, Anglican, Methodist and United Reformed theological colleges, which form the Cambridge theological federation, to bring a new dimension to theological studies.

The institute, which will also work closely with the Cambridge University divinity faculty, received its first students on October 4. It is understood to be one of a tiny handful of Orthodox institutes throughout the world to offer theological education and training in an inter-Christian setting and within a university.

In an interview, John Jillions, the institute's director, said the ecumenical venture would make his students "not worse Orthodox, but strengthened by experiences that will challenge them." Each of the partner organizations in the theological federation would "maintain its own integrity," he said.

A spokesman for Archbishop Gregorios, the London representative of the Ecumenical Patriarchate of Constantinople (Istanbul), said that the institute had the patriarchate's blessing and would complement a training center for priests and laity that the patriarchate planned to open in London next year.

Dr. Eamon Duffy, a leading church historian and chairman of the Cambridge divinity faculty, described the Cambridge institute as "an enormous enrichment of the resources already available here and in the country at large."

The first full-time students are a nun from South Korea and two men, from Greece and India. All are Orthodox Christians. About 25 part-time students have also registered, and the institute plans to launch an international distance-learning course through the Internet.

Jillions said the institute hoped to offer a range of studies leading to Cambridge University qualifications, directed at both academic training and preparation for ordination. It would not be "a traditional form of church teaching," however. Jillions said that students needed "to be exposed to other Christians."

Orthodox archbishop denies he ordained women as deacons

(ENI) Archbishop Anastasios of Tirana and All Albania has denied press reports that he recently ordained several women as deacons.

According to a report by Reformierter Pressedienst, a Swiss Protestant news agency, the Orthodox Church leader had accepted three women into the diaconate. Anastasios confirmed in a telephone interview that he favored a discussion of women's ordination as deacons, and would raise the issue "at the right time" with other Orthodox archbishops and patriarchs.

There are no women deacons in any of the world's Orthodox churches, nor in the Roman Catholic Church. In the Orthodox, Roman Catholic and Anglican churches, the diaconate is traditionally the first major step on the way to priesthood, and deacons exercise some of the functions of priests. The ordination of women deacons by one Orthodox church would be an event of major ecclesiastical importance, and would have deep ramifications for relations with other Orthodox churches and for the Catholic Church. It would also bring about a major boost to Orthodox relations with Anglican, Old Catholic, Lutheran and other Protestant churches in which women have won entry into the clergy.

"This report is pure fiction—none of it is accurate beyond the basic background," Anastasios said. "We use women in all our activities. But a decision to admit them to the diaconate would require formal discussions—we could never take such a decision by ourselves."

He continued, "Sometimes important initiatives can be destroyed by incorrect information. If misinformation has been circulated that the Orthodox Church of Albania has ordained women as deacons, one can expect the seed will be destroyed by immediate strong opposition from traditional churches."

Anastasios, who has gained a reputation worldwide as an enlightened and effective church leader, had insisted since taking office in 1992 that women should be engaged "at all levels" of church life, and had persuaded opponents to "accept this as a reality."

He added that women dominated the church's social, educational and youth activities, as well as its social service department and the church's relief efforts for Kosovo refugees. He hoped to raise the issue of ordination "at the right time after proper preparation."

"It is women who have taken responsibility for tackling the various difficulties we've faced during these eight years, and we've given them more decision-making authority as a result," Anastasios added. "Although the priesthood is not in question, the diaconate is an open possibility. But it isn't a simple matter, and we must ensure the effort isn't destroyed from the beginning by some announcement which creates immediate opposition."

Ecumenical Patriarchate appoints new Geneva representative

(ENI) The Ecumenical Patriarchate of Constantinople has announced that Archimandrite Benedict Ioannou will become the patriarchate's representative at the World Council of Churches headquarters in Geneva.

Ioannou, who was born in Nicosia, is completing his doctoral thesis at the University of Cyprus on "Foundation charters and monastic rules of the Byzantine monasteries." He was ordained a priest in the Ecumenical Patriarchate in Istanbul in 1997, and has studied at the University of Athens, at the Institute für Byzantinistik und Neugriechische Literatur in Munich, and at the Ecole des Hautes Etudes en Sciences Sociales in Paris. He speaks Greek, English, French and German.

Ioannou will succeed Protopresbyter Georges Tssetsis who recently retired after 30 years of work linked to the ecumenical movement.

Millennium project: Together 2000

(ENS) Anglicans are being invited to participate in "Together 2000," a millennium project that is bringing together nearly all Christian churches in Canada. The cosponsors are the Canadian Council of Churches, which represents 19 member and associate denominations and the Evangelical Fellowship of Canada, which represents for 32 denominations.

The project asks participants to answer the question, "What is your community doing together to honor Jesus at this milestone in history?" Anglican groups, which have already advised the project of their plans, include the Diocese of Huron, which is one sponsor of "Celebrate 2000," a three-day festival involving all of the local Christian churches of Southwestern Ontario. Others may send their answers to this key question by e-mail to together@together2000.org

If the answer is "nothing yet," project organizers suggest participating in a coast-to-coast Christmas Carol singing from December 17 to 19 with churches or groups with whom you don't normally connect or ring your church bells for five minutes beginning at noon, local time, on January 1. Another recommended activity is to gather to say the Together 2000 prayer at noon on January 1, 2000, when church bells summon Christians to pray. The prayer is based on Luke 10:27: "Loving God, help us by your spirit in this new time to love you with all our hearts, with all our souls, with all our strength, and with all our minds, and to love our neighbors as ourselves in Jesus' name."

For more information go to the web site at www.together2000.org

General Seminary urges passage of Lutheran proposal

(ENS) At a September 14 meeting the faculty of the General Theological Seminary, in New York endorsed the document "Called to Common Mission," the revised Concordat of Agreement for full communion with the Episcopal Church, which was approved recently in Denver by the Churchwide Assembly of the Evangelical Lutheran Church in America.

In a document the faculty said, "We are excited about the possibilities it offers for common mission in New York City, and for joint theological study with the Lutheran Seminary in Philadelphia, as well as the opportunities it affords for learning from those parts of the Lutheran tradition with which we are least familiar." It continued, "We urge the next General Convention of the Episcopal Church to ratify this document so that we may enter the new relationship of Full Communion with the ELCA at the earliest possible time."

General Seminary has long been in the vanguard of Lutheran–Episcopal relations. In January, 1998, General signed a Seminary Covenant with the Lutheran Theological Seminary at Philadelphia which committed the schools to pray for each other in seminary liturgies, to strive for the removal of any obstacles to full communion, to share academic and spiritual resources, to jointly plan academic and social justice programs, and to share the resources of both institutions with church constituencies on a national level. The agreement also outlined 13 specific activities, including the development of programs in Hispanic ministry, the appointment of visiting faculty members, and joint publishing ventures. Plans for a joint Hispanic ministry are currently underway.

Chinnis previews GC at Western Michigan convention

(ENS) “Whether we look backwards, or peer into the future, it is evident that conflict and its eventual resolution are a normal part of the life of the church,” Dr. Pamela Chinnis, president of the House of Deputies, noted recently. “It’s true throughout Christian history. It is true of the Episcopal Church, USA. I’m sure it’s true of the Diocese of Western Michigan. There is not a diocese in this church that hasn’t had its share of fights over churchmanship or money, competition among congregations, scandal, conflict over buildings versus mission, and you can make your own list.”

Chinnis was the banquet speaker at the 125th anniversary convention of the Diocese of Western Michigan. She outlined what she sees as major issues that will come before the General Convention in Denver next summer.

First among them is the decision concerning full communion with the Evangelical Lutheran Church in America. “This is a decision which will have dramatic consequences for the future of both churches,” Chinnis stressed. Evangelism and the Jubilee Year are two other issues she cited. “The Jubilee Year is part of a worldwide campaign known as Jubilee 2000, aimed at canceling the unpayable debt of the poorest countries by the new millennium.”

Noting that she doesn’t think it’s the most important issue, she said “nevertheless I am sure that this General Convention will be like those of the previous several decades, providing a hearing for a variety of resolutions addressing human sexuality.”

Chinnis expressed her hope that deputies would use great discipline and patience, civility and respect, seeking to see one another as brothers and sisters in Christ and truly hearing one another’s views even if opposed to them.

Episcopal Media Center offers Anglican view of evangelism on video

The Episcopal Media Center in Atlanta, Georgia has released a video that offers the Anglican view of evangelism.

The video features the Rev. Dr. Michael Green, advisor on evangelism to the archbishops of Canterbury and York, as he addressed the World Evangelism Congress ’99 last June at the Ridgecrest Conference Center in Black Mountain, North Carolina.

The event was sponsored by the Brotherhood of St. Andrew, which is an evangelism ministry for men and boys within the Episcopal Church, focusing on prayer, study and service.

The one-hour video costs \$25, plus \$3.50 shipping and handling. Orders can be placed through the Episcopal Media Center, 1727 Clifton Road, Atlanta, GA, 30329. Phone: (404) 633-7800 or (800) 229-3788; fax: (404) 633-7097.

Also, this Christmas, the Episcopal Media Center will sponsor the national radio broadcast of "The Festival of Nine Lessons and Carols", the most listened-to holiday radio program in the United States. The program will be broadcast December 24 live from Kings College, Cambridge, airing on more than 260 stations nationwide. [Please consult local listings for the time and radio station in your area. For most stations, this is a morning program.]

"We're thrilled to give Episcopalians a role in this presentation of an Anglican choral music tradition," said the Rev. Canon Louis C. Schueddig, president and executive director of the Atlanta-based organization. "For many people who have no church, this program is Christmas."

The broadcast is coordinated by Minnesota Public Radio, headquartered at Concordia College in Moorhead, Minnesota.



news features

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How to help punishment fit the crime—and help a community

by Sherri A. Watkins

(ENS) "It's remarkable to see so many people in Washington coming out to discuss restorative justice on a Friday evening," remarked "Face the Nation" news show host Bob Schieffer at the start of the first national interfaith conference on restorative justice. He was speaking to more than 250 clergy and lay leaders, criminal justice employees, service providers and politicians gathered October 15 and 16 to explore alternatives to traditional ideas about crime and punishment.

Although the gathering was most certainly comprised of the already converted, the energy and knowledge they shared seemed to have the potential force of any successful grassroots effort.

The idea to bring together so many who were eager to explore ways to improve the justice system came from the Commission on Peace of the Diocese of Washington. "As the disparity between rich and poor grows around the world and the intensity and proliferation of violence grows as a global issue, our call as Christians prevents us from retreating from the world," reads a commission statement. "The goal of the Commission on Peace of the Diocese of Washington is to develop and apply a Christian understanding of world affairs and to present the findings to parishes in the diocese through workshops, forums, educational publications and pilgrimages to areas of concern."

To this end, commission leaders applied for funding from the Diocese of Washington's Ruth Gregory Soper Memorial Fund and forged an alliance with the NAACP, the Restorative Justice Institute and the Campaign for Effective Crime Policy in order to offer the October conference.

Over the day and a half of the event, attendees heard addresses by U.S. Deputy Assistant Attorney General Noel Brennan and U.S. Rep. Bobby Scott (D-Virginia), as well as a homily by Charles Keyser, bishop suffragan for the armed forces, reminding those assembled that "reconciliation and forgiveness are so clearly fundamental to Christians."

500,000 returning from prison

In her address, Brennan raised the question of whether Americans should be incarcerating offenders at the current staggering rate. "Five hundred thousand will return to our communities in the next five years, and we need to find answers in our communities, especially since offenders often return to a community with many of the elements of failure that led to the crime and incarceration."

Brennan was happy to report that Attorney General Janet Reno has identified re-entry as a priority for the remainder of her administration.

Keynoter Ronald Earle, district attorney for Travis County, Texas, opened with, "Congratulations to the diocese for having the courage to put this conference on—especially since new ideas in criminal justice usually mix like oil and water. Many of us are hungering for justice because things don't feel right. If crime is a wound, then justice should be healing.

"We have an opportunity to change the direction in which we're going to change—to use opportunities created by crime to reweave the fabric of community and create a sense of safety."

Earle said he has spent his 20 years as a district attorney trying to figure out what justice is. He was first tough on crime, but eventually concluded, "More police and more prosecutors have had the unintended effect of leading to more pain, more victims, and more jail cells—not necessarily more justice."

The criminal justice system, he said, has traditionally focused on "Who did it?" "What law did he violate?" "How are we going to punish him?"

Restorative justice provides an opportunity to look at "What harm was done?" "What needs to be done to repair the harm?" "Who's responsible for repairing it?"

Where's the healing?

Earle's comments were followed by a response panel moderated by Schieffer and including Earle; Bo Lozoff, director of the Human Kindness Foundation in Durham, North Carolina; Azizah al-Hibri, professor of Islamic Jurisprudence at the University of Richmond, and crime victim Ellen Halbert, who was raped, beaten with a hammer, and left for dead.

Halbert, who edits *Crime Victims Report*, expressed concern that "If all we do is keep victims and offenders apart, there's no healing. Victims think what happens in the courtroom will heal them, but it doesn't. In Travis County they have over 300 victims who would like to go into prisons and ask the offenders, 'Why?'" Halbert advocates programs that encourage interaction between offenders and victims.

Prison ministry proponent Lozoff encouraged prison visitation because "extending genuine friendship and abandoning professionalism awakens the offender's sense of caring about someone other than him/herself." For 26 years he's heard criminals saying that their turning point was when they "got" what the victim was going through.

In a vivid example of the victimization of offenders, Gus Smith presented the story of his daughter, Kemba Smith, at a "Victims" workshop. Kemba was a college student, soon to become single mother, who was sentenced to 24 years without parole in a federal prison. Although she had no prior record, Kemba was persuaded to plead guilty to conspiracy to distribute crack cocaine. Already a victim of domestic abuse before incarceration, Kemba is serving time like so many others in an environment where she is told when to eat, when to sleep, what to wear—the continuation of an inhuman cycle that makes eventual reintegration into society a lengthy and painful process.

Taking practical steps

Schieffer moderated another panel discussion the following morning with the Rev. Jim Consedine, a Roman Catholic priest from New Zealand who has written a book on restorative justice; Kay Pranis, a restorative justice planner for the Minnesota Department of Corrections; and Richard Sothoron, Jr., a circuit judge in Prince George's County, Maryland.

Bringing in another dimension, Consedine reported that through our criminal justice system we scapegoat the poor through our obsession with street crime. We need to reassess our understanding of crime. "Why do corporate and government crime go unanalyzed?" he asked. "We are all complicit when one sixth of the world's population earns less than \$1 a day and we all benefit from the lower prices. Am I then my brother's and sister's keeper? It seems not."

Pranis addressed strategies for advocating locally for a restorative justice program. "One of the most difficult parts is that you can't know where you're going. You only know where you are in terms of values, and it goes against all professional training to try to engage people on that basis.

"Go out carrying these two most important things with you—a huge dream that you're willing to die for and a willingness to look at yourself. Then offer the program, making it clear that it's authentic for you, but you're not making decisions for anyone else."

When asked how practical this would be, Sothoron suggested that the only thing we could immediately do is address the problems of youth by opening up the lines of communication. He expressed concern that having victims too involved in the actual court process could unfairly influence the outcome, not at all a popular sentiment, judging by audience reaction.

Pranis responded, "It's to the prosecutor's advantage to have the victim remain angry and unhealed until the case is resolved, but it's usually helpful for victims, even in cases of horrific crimes, to hear offenders say, "You did nothing to deserve this. It was my fault."

Crime and politics

Scott, a member of the House Judiciary Committee and the Congressional Black Caucus, seemed to agree. "You can reduce crime or you can play politics, but you can't do both.... Prisons do not deter those with no hope and nothing to lose."

Recognizing the "wonderful, informed, educated, sincere group of people here," the Rev. Jackie Means, director of prison ministries for the Episcopal Church, invited participants to share their own suggestions for moving forward, before adding a few of her own. Ideas put forth included encouraging people to make their voices heard by voting in every election and writing their representatives; distributing a list of conference attendees so they can form a network; establishing regional focus groups and ongoing meetings; talking to friends, church members, and others to raise public awareness about justice issues; requesting meetings with legislators; and creating small, supporting groups wherever one can.

--Sherri A. Watkins is the editor of *Washington Diocese*, the newspaper of the Diocese of Washington.

99-154

Statement of the Presiding Bishop on Human Rights for Homosexual Persons

I have read with alarm and deep concern accounts of statements by the presidents of Kenya, Uganda and Zimbabwe which have become a provocation for the harassment and persecution of homosexual persons. Here I am put in mind of the Lambeth resolution which reminds us that homosexual persons are "loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ."

Within the Anglican Communion we are seeking to discern a common mind on the issue of homosexuality in the life of the church. However, regardless of one's views on the matter, there should be no debate among us about human rights for all people – which are enshrined in the United Nations' Universal Declaration of Human Rights.

I have conveyed this concern to the primates of Central Africa, Kenya, and Uganda, and am ready as their brother in Christ to share their burden, which belongs to everyone who has been baptized into Christ's death and resurrection, and thereby called to proclaim and uphold the dignity of all persons.

Frank T. Griswold
Presiding Bishop and Primate
The Episcopal Church USA
October 8, 1999

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General Convention news teams seeking volunteers

(ENS) The news teams for the Denver General Convention next summer are seeking volunteers from editors, writers and communicators.

As in past years, press coverage is divided among several teams that produce daily press releases for Episcopal News Service, the *Convention Daily* and electronic media coverage. Previous experience or familiarity with General Convention is very helpful but not a requirement. Journalistic experience in a hectic environment is essential. Please indicate specific interests as well as skills. (A token honorarium has become a tradition.)

Volunteers should plan on arriving in Denver on Sunday, July 2, and staying through the end of General Convention on July 14. To apply please send a cover letter with resume and/or biographical information to the Office of News and Information, 815 Second Avenue, New York 10017. Please include telephone numbers and e-mail addresses.

The ENS team will be headed by Jim Thrall, former deputy director of the Office of News and Information; Carol Barnwell, communications coordinator for the Diocese of Texas, will edit the *Convention Daily*.

Photographs included in this issue of ENS:

1. Charleston installed as dean and president of Episcopal Divinity School (99-155)
2. Charleston installed as dean and president of Episcopal Divinity School (99-155)
3. Charleston installed as dean and president of Episcopal Divinity School (99-155)
4. Conference studies criminal justice alternatives (99-163)

(All photos are also available in color)

The Episcopal News Service is available electronically. QUEST users can join the "Episcopal News Service" meeting to receive full versions of all stories. Web users can visit the official Episcopal Church web site at www.ecusa.anglican.org/ens

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